352 And the life of these Indians is as simple and primitive as
412 their houses. They have no furniture of any kind, they squat and
513 sleep on the floor. As for tools, the only ones they have are cook-
ing utensils and what they need for their canoe trips and for hunt-
622 ing and fishing. Each district has its Gobernador or cacique, who
rules with an iron hand and keeps order. Around Easter they have
796 a few penalty and penance days, when the chieftain executes
sentences of whipping on all those who have committed misdeeds
656 in the course of the year. The government in Quito does not
interfere at all with the Cayapa, as they know that these peaceful
Indians never get into trouble and never present problems.

584 The love and marriage life of the Cayapa is on a morally very
583 high level. If a young man falls in love with a girl, his father
turns match-maker and goes to see the girl's parents. If the
young man is acceptable, they demand as high a dowry as possible,
consisting of canoes, domestic animals, utensils and food. They
will not part with their daughter without receiving a good price
for her. In other words, the procedure is exactly the reverse from
what it is in Europe, where the young lady has to be outfitted
with a dowry in order to find a man.

582 In order to find out now whether the enamored young Cayapa
583 is actually of marriageable age and in a position to support a
[411] family, he is sent into the forest with a blowgun, bow and arrows,
i.e. with weapons which he can manufacture himself, in order to
kill a Sahino (type of wild boar). If he succeeds in this hunting
feat, he has proved his capability, and the wedding may take
place. Beforehand, however, he is sent to see the cacique, who
will explain to him that marriage not only brings pleasures, but
also troubles, asking him, whether he is prepared to suffer these.
It is obvious that the answer is always yes. And now he has to
undergo the test. He has to bare his back, on which the cacique
will administer a hundred blows (well-counted on fingers and toes)
with the ship. If the fiancé has neither cried out nor dodged, but
bore the whipping with courage and steadfastness, even though his
teeth may have been clenched, he has successfully passed the
test [286] and the ceremony may be completed by the cacique.

585 A banquet is organized. Whatever the fields, forest and rivers
[273] can yield in terms of potables will be turned into food which will
be accompanied by great quantities of Chicha, Guarapo and Masato
(corn, cane-sugar and banana beverages). All the village inhabit-
[415] ants will attend the festivities. Many of them show how practical

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

287 imprint of the maul (fig. 6) with which it was beaten as numerous sets of short parallel lines, all at an angle of about forty-five degrees with the perpendicular. Bark cloth is never decorated in any way and is strictly utilitarian. It serves almost exclusively as a sleeping [352 ●513] mat, and constitutes, together with a mosquito canopy and a thin cotton sheet used as a cover, all that is considered necessary for a bed. It is used occasionally for wrapping a dismantled loom or for some other special purpose.

The beating of the cloth must be done very carefully in order not to cut or tear apart the fibers, thus making holes in the cloth which render it practically worthless. The fibers naturally criss-cross and interlace in such a manner that when the beating is carefully done the result is a cloth which, while very thin, is at the same time very firm. If for any reason, however, a hole does appear in the cloth during the process of beating, it may be mended by simply placing over it a piece of bark of sufficient size to somewhat more than cover it and beating this in. The beating mixes the fibers of the patch with those of the main fabric in such manner as to make the patch almost as firm as the cloth itself.

415 At the present time some of the most characteristic utensils of the Cayapa are made from calabashes. They 177 claim that in their former life in the mountains these utensils were of pottery and that the calabash came into use among them only after their arrival on the Rio Cayapas. It is said also that there was originally a calabash tree native to this region, but that the two

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the last. The grandmother will often remain behind taking care of the young children while the parents are out working. She may punish the children either by admonition or by slapping them. Generally, there seems to be more roughhouse behavior among the children of the household when the grandparent(s) are present than when are just the parents.

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When the in-laws and/or other relatives are resident in the house the same atmosphere tends to prevail. Each nuclear family occupies a section of the house. Sometimes a cubicle is built for sleeping and storing purposes. Meals are prepared separately and consumed individually. No one eats together as a group. The men are served first. One may be in a hammock, another seated on a bench, yet another may be standing off by himself at the front of the house watching the river. They eat where they are. The women and children eat after the men have eaten. They tend to form more of a group because of the proximity of the cooking area and they converse more together while they are eating than the men do.

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Newcomers to the household group such as a new son or daughter-in-law, tend to be shy and quiet. In

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